/112 cont./

142 age the hair seldom becomes white. We met only one woman with slightly graying hair and an old man with a gray, sparse beard, but dark hair. The beard among men is scant. The beard hair is regularly plucked (see Ills. 148 to 155 /see pp. 265-268/).

143 According to the blood-group analysis of the Paez, among the 303 individuals examined there were 88.78 per cent of blood group 0, 6.93 per cent of blood group A, and 4.29 per cent of blood group B. The blood group A-B is not represented (G. Arcila Velez, pp. 11-14).

129 The racial concept of Indian is foreign to the Paez themselves. To them "Indio" designates a cultural status. My colleague, Segundo Bernal Villa, an Indian from the region of Pasto, was designated as "blanco" because of his European clothing. And when our interpreter Victoriano bought himself "white clothing" (hat, pants, shirt, shoes) with the money he earned, he was called a "white" in his village and accordingly treated with hostility.

161 The population figures for the Paez do not seem either to increase or decrease, as far as the uncivilized Paez are con-
165 cerned, for example, in Calderas. Infant mortality comes to more
164 than 50 per cent. The most common cause of sickness is whooping cough. The health of children who survive their second year, as well as of adults, is -- considering the circumstances -- quite good. True, one scarcely sees old people over 60 (and
[132] those who look that old are probably younger). The most fre-
[362] quent illness of adults is tuberculosis, which claims numerous victims, since the nights are very cold and the cold and wind can
[262] penetrate through the light walls of the houses unhindered. More-
[273] over, no fat of any kind is commonly eaten. Another illness from which many Paez suffer, which, however, is not taken seriously, is stomach trouble caused by the drinking of brandy even during
[154] infancy and the unsuitable diet in childhood. Infants are given
[262] beans, cabbage, and yuca, but no milk, except mother's milk.

The house

/122 cont./

356 824 [825] is swept by the women every day with a broom (ctábando) consisting of shrubs of the pšáhga plant. This plant at the same time drives away fleas. The rubbish is swept out of the house in such a way that even the entrance is clean.

351 417 [231] [137] [313] All around the house and surrounding it at some distance either a fence is erected or a ditch dug about one meter deep, within which the poultry and usually the pigs and sheep are kept. In Calderas, where, because of the low temperature, bamboo no longer grows, the fence is made of wood obtained from the natural growth when a piece of land is burned off. Stakes are driven vertically into the ground at intervals of about two meters and the interspaces filled with small tree trunks, branches, and twigs up to a good meter in length, lying horizontally. Climbing over this fence is done with notched tree trunks or bamboo stalks placed obliquely against the fence as a ladder. Similar notched tree trunks also serve as ladders in the houses (Ills. 168 and 154 /see pp. 274 and 268/).

514 There are no privies. On account of the isolation of the houses, however, it is never difficult for the Paez to find a place off in the brush or in the forest. We never found the paths 264 and the vicinity of the houses soiled with filth. The Paez showed [442] the same tact in eating and at other gatherings. We never experienced smacking of lips or belching, even though their eating habits are somewhat crude, for, lacking spoons, they are in the habit of simply shoving their food from the plate into the mouth with the fingers.

/123/ 2. Clothing and Ornaments

291 The Paez today wear clothing covering their upper and lower bodies. In ancient times, according to the reports of chroniclers, some of them were said to have worn small cotton cloaks, although the majority of them "went about naked, even in the cold mountains" (cited by Hernandez, 1944, p. 191, [302] from P. M. Rodriguez, 1684). They were also said to have painted their bodies with color and to have made imprints on them with stamps,

/125 cont./

made between the clothing of the married and the unmarried.

The men's hair is cut "semilong" with scissors, so that they have a cut midway between bobbed hair and a modern, shaped cut. Women wear their hair long and combed toward the back, to some extent in the form of a part. Older girls and married women plait their hair in braids. Only the modern, purchased combs are used for combing. The men do not groom their beards, which are sparse to begin with, but from youth onward pull out the beard hair with the fingers.

No ornaments of any kind are worn by the men nowadays. Two hundred years ago they wore nose rings (zomp) "like the oxen" (Castillo i Orosco, p. 89). The women today wear /126/ purchased pendant-ornaments only to a very slight extent, the white glass-bead chains (wáča - bead) being relatively the most common (Ill. 148 /see p. 265/). The traders are Sibundoy or similar fellow-tribesmen from the southern part of the country, where chains of this kind are worn by the pound by men and women as pendant ornaments. Earrings consist either of a few purchased beads strung on a thread or of a purchased silver pendant. Anyone may wear purchased brass finger-rings; it is not a sign of being married. In earlier times it is possible that there were arm rings, as is shown by Castillo's term kaseñand-gnue-tsa for "arm ring."

3. Economy

The first impression that one has of the Paez from an economic standpoint is that of a democratic farming people firmly rooted in their soil, and during an initial consideration of their food and way of life it appears as though they have never been anything but agriculturalists. In the case of primitive peoples, however, we must distinguish between the principal means of production and the original means of production. The former is usually not hard to recognize, whereas the question of the original means of production of a people can be answered

/177 cont./

the wife is always responsible for the food. Men do not cook. Old, solitary persons or unmarried girls or men live with relatives or friends, but never alone, since a single person is unable either to protect himself or to provide for himself adequately.

The father's authority is great. Wife and children owe him absolute obedience. Nevertheless, the man does not have the right to alienate personal articles of members of the family or possessions that they made themselves. Thus, for example, he is not in a position to sell a coca bag or a fiber bag belonging to his wife or his children's toys.

The children are given the family name of the father, but the women keep their maiden names even after marriage. There is no external indication in dress or hair style or otherwise for unmarried girls and married women. The wife is obligated to work for her husband and children in her family. Beyond that she may procure personal belongings for herself by weaving cloth beyond the needs of her family, for example, and trading it for ornaments.

If the young people are still living in the house with their parents, the daughter-in-law is not absolutely subordinate to her mother-in-law, although this appears to be so, to judge from the speech at the wedding ceremony. A relationship of dependence is out of the question because of the separate kitchens. Usually, however, mother-in-law and daughter-in-law are on good terms, and then it is not uncommon for only one woman to cook for both families, for there is no in-law avoidance. Then the two women share the work of cleaning the house.

Conjugal fidelity is demanded of both marriage partners; in the case of the man, however, it is sometimes not taken so seriously. If a man surprises his wife, however, or she her husband, in marital infidelity, the deceived party may beat (but not kill) both and report them to the cabildo, which again has the guilty party very soundly thrashed.

Illegitimate children are not rare among the Paez. In case an unmarried girl has a child, she is beaten by her parents and

1: Nachtigall--265 E-5 (1952-1953) 1955 SC15 Paez SC15

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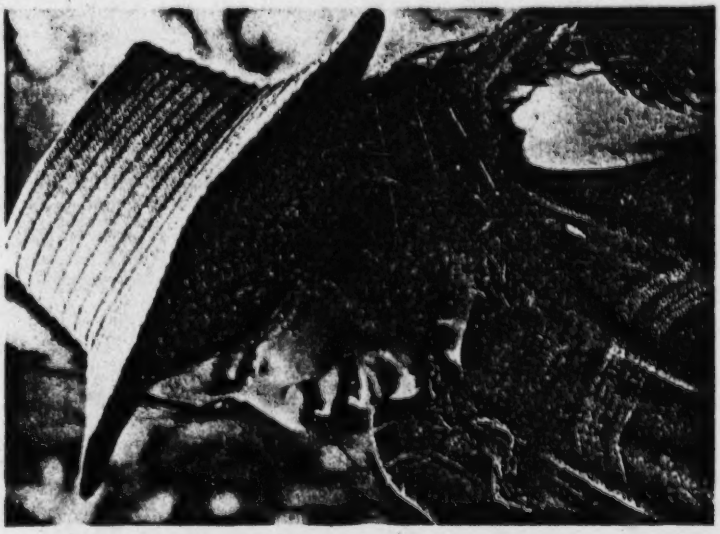

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Ills. 148 and 149. Young women.

1: Nachtigall--266 E-5 (1952-1953) 1955 SC15 Paez SC15

Ills. 150 and 151. Young men.

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1: Nachtigall--277 E-5 (1952-1953) 1955 SC15 Paez SC15

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Ill. 174. Harvesting the coca leaves.

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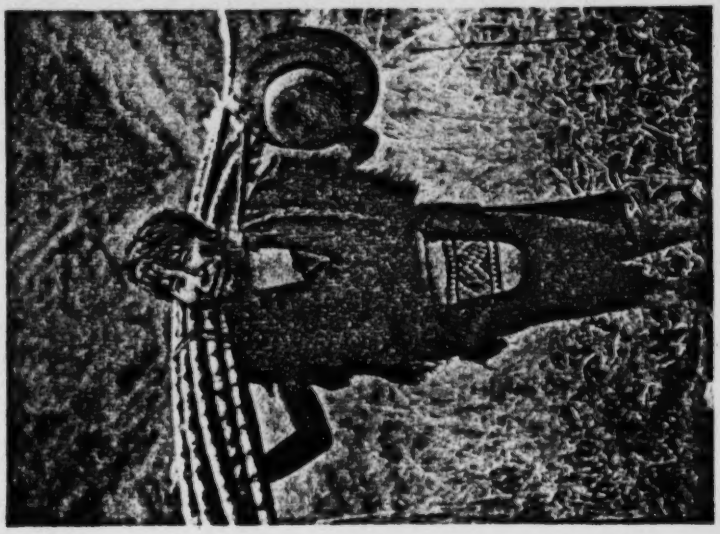

Ill. 173. Paez with sugar cane.

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1: Nachtigall--279 E-5 (1952-1953) 1955 SC15 Paez SC15

Ills. 177 and 178. Woman defleshing agave leaves.

1: Nachtigall--299 E-5 (1952-1953) 1955 SC15 Paez SC15

/CXXI cont./

Plate LXXXV

Ill. 161. Framework of a house.

Ill. 162. Dwelling of the civilized Paez being built. The walls are filled with earth to the thickness of a post.

Ill. 163 and 164. Construction details of a Paez house.

Plate LXXXVI

Ill. 165. House annex with the chicha trough. In front of the man's stomach hangs the colorfully patterned coca pouch. Married women wear their hair plaited in a braid.

Ill. 166. The interior of a Paez house. Tables, benches, and beds are lacking. At night they sleep on the floor around the hearth made of three field stones.

Plate LXXXVII

Ill. 167. House garden of the Paez with bananas, sugar cane, and yuca.

Ill. 168. Maize field with fence. A notched tree-trunk serves as ladder.

Plate LXXXVIII

Ill. 169. Portion of a field readied for burning. The tree growth has been cut off at hip height.

Ill. 170. Land used by the village, with black surfaces of the fields burned off in preparation for sowing.

Plate LXXXIX

Ill. 171. Paez burning felled trees. The ashes serve as fertilizer.

Ill. 172. Men setting out sugar-cane shoots with the digging stick.

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez .SC15

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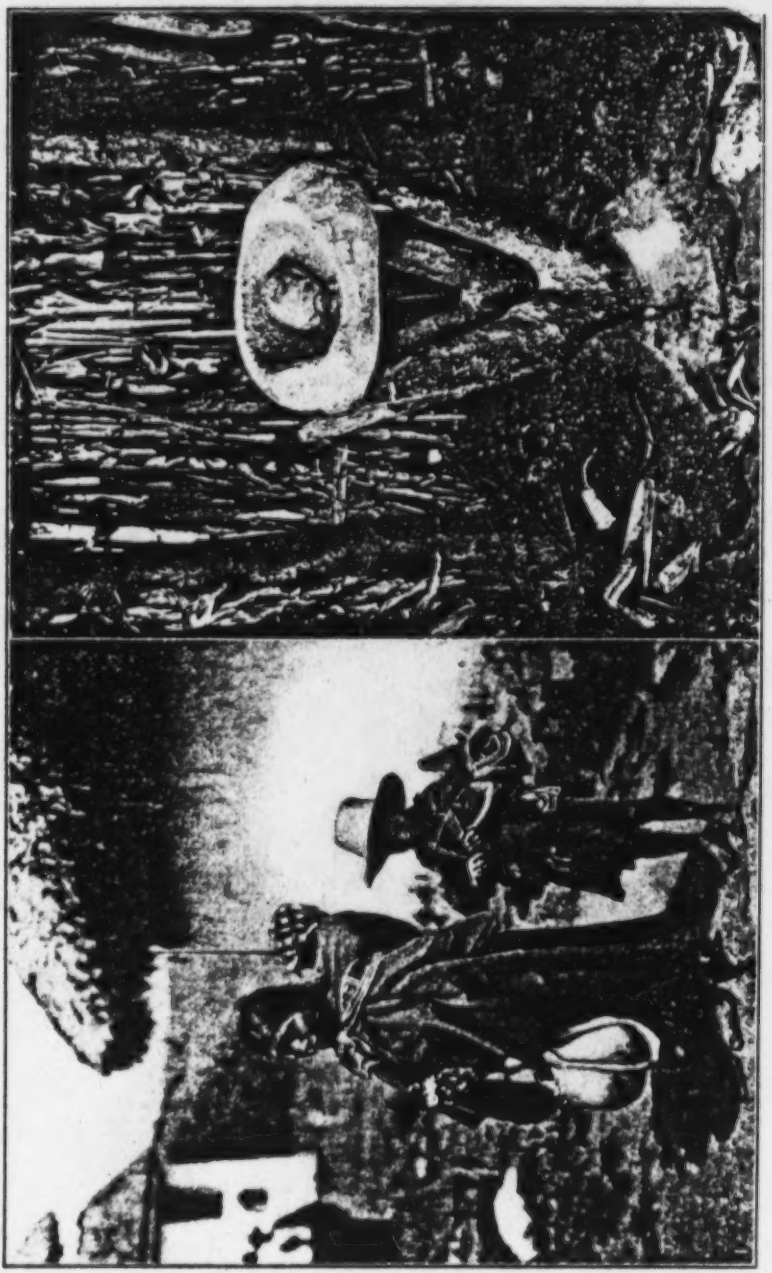

PAEZ GRINDING STONE

TRAVELING PAEZ WOMAN AND CHILDREN

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[facing P.317]

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

bag and the small receptacle that contains the quicklime used with the former. When out of doors a second piece of woolen cloth, longer and narrower than the first and called simply *atl*, is thrown over the shoulders, with the head likewise thrust through the middle. A narrow-brimmed hat (*tsua*) the like of which is found among the Kitšua, is the usual complement of this dress. It is made of the outer skin of a tall grass (*Gynerium saccharoides*), resembling sugar-cane and common along rivers.

The women all dress in the same way, with fabrics invariably woven by themselves. The underwear, which is often dispensed with, consists of a narrow piece of woolen tissue used as a loin cloth, passing between the legs and then rolled around the hips. Over this article is worn a broad piece of dark woolen cloth, wrapped along the body and limbs in the form of a skirt. This is the *anaco*, or *pamb-atl*, and it is attached to the waist by means of a sash called *vilia*, the elaborateness and ornamentation of which vary with the wealth of the owner. The upper part of the body is covered with a ruana called *atl-tul*, sewed along the right side and on the right shoulder, but open at the left side, being simply pinned on the left shoulder with a wooden peg or a fish-bone. When traveling the women provide themselves with another broad piece of cloth (*spatl*) which is used either as a cover or for wrapping the baby on the back. In the latter case the cloth is secured by means of a belt (plate IV, 1).

Women also wear necklaces, made now of common glass beads, silver coins, or small sea-shells, the number of strings depending on the wealth of the husband. The mention in Castillo's vocabulary of a word for bracelet (*kasttand-gunc-tsa*) indicates the former use of such ornament. Females have no headgear. Married women part their hair along the median line of the head and allow it to hang back in two braids. Little girls wear their hair loosely behind the shoulders. In former times women painted their faces blue with the juice of a fruit called *kii*. Speaking of this custom, which seems to be obsolete now, Castillo facetiously says: "fruta . . . con cuyo zumo se pintan el rostro las Indias (*i aun las que no lo son*)." Men formerly decorated their bodies and faces with *tok*, the red color

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

302 extracted from the seeds of *Bixa orellana*, which they applied
[524] by means of a cylinder of clay (*kuanda*) on which certain designs were carved. Specimens of such cylinders are often found in graves.

291 Children are very scantily clothed. The boys go about naked
515 until they reach their twelfth year, and the little girls wear only a short *at3-tul*. The clothing of the male and female adults seems to be worn as long as it lasts. As is the case with all Indians living at high altitudes, the Paez are not especially fond of bathing, and cleanliness is not a cardinal virtue with them.
[513] In retiring for the night, they simply wrap their garments tighter around them, the children using old rags in lieu of blankets.

386 The ornamentation of the *tilia*, or sash, with several brilliant
[182] colors and the desire of giving a uniform hue to the darker clothing of the women, gave origin to the art of dyeing, which very likely is to-day in its decline. The dyes were derived chiefly from plants. Black was obtained from *Jal*, an arborescent *Phyllanthus* that has a semi-domesticated appearance and forms characteristic thickets around inhabited places, like Vitoncó; the same color is also contained in the young pods of the *huarango* (*Cæsalpinia tinctoria*), a spiny tree often seen near the houses and extensively used at the present time for dyeing wool. The roots of *tuk-uitse*, a Rubiacea (*Relbunium hypocarpium* Hemsl.) akin to the madder, produce a scarlet color. Different kinds of blue dyes were extracted from the fruit of the jagua (*kii*, probably *Genipa* sp.) and from an *Indigofera*.
[177] Many other tinctorial plants very likely escaped my observation and are gradually passing out of use on account of the introduction of foreign fabrics.

Dwellings

342 The Paeces have permanent houses in their thirty-four villages and temporary abodes on their corn plantations. These latter are merely small huts, the walls of which are more or less elaborate according to the altitude, being made tighter near the upper limit of culture. They represent the primitive type of

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173 fortune: his efforts brought to light a large jar overflowing with
823 gold. In his great joy he went running to his companions to tell

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173 them of the coveted find; in their eagerness they all flew to the
823 lucky spot, and oh! supreme misfortune, the treasure had vanished. Minutes later, the powder flask exploded, killing several, mutilating others, and leaving only a few alive. The whites localize the Hipinjĩ legend in Tumbichukue.

487 /182/ The descent to the Kukiyú is effected along a
499 vertical ridge, following a path with innumerable zigzags, an

7:Hernández de Alba E-5,4 (no date) 1946 SC15 Paez SC15
Moguex

obliquely across the rocks; (3) an arched bridge of bamboo floored with spaced sticks, equipped with a hand rail on each side, and supported with stones, bamboo braces, and vines (pl. 185, *bottom, right*); and (4) a covered bridge with thatched roof, built of heavy logs supported by sticks and stones and floored with boards—a marvel of calculated strength, which, like the third type, is made entirely of vegetable materials yet can support loaded animals. To build an arched bridge, two groups of Indians approach opposite sides of the river and each plants a long, strong pole sloping out over the stream. The chief of each group then climbs out his pole until his weight bends it down to meet that from the opposite side, whereupon, clinging with one hand, they lash the ends together with creepers. This constitutes the main element of the bridge which is then completed by the other Indians.

TRANSPORTATION

Some Indians now have horses and use them for traveling and for transporting large burdens, but, in general, transportation is by foot, objects being carried on the back or in netted sacks hung by a strap, especially when visiting markets. A woman carries not only a heavy load but her small child suspended on her back in a blue woolen blanket held with a broad woven band, or "chumbe." Peculiarly Andean is the custom that the man travels on horseback while the woman follows on foot with a large burden.

DRESS AND ORNAMENTS

The *Moguex* and *Páez* formerly wore only small cotton blankets (mantas), although most of them "went about naked even on the cold mountains" (Rodríguez, 1684, bk. 2, ch. 1). They painted their bodies with bixa, using, according to Del Castillo i Orozco, stamps to apply the color. The paint also protected them against the strong sunlight and insects. They went barefoot, as all the natives in Colombia. According to one chronicler, their hair was "shorn" (Robledo, *in* Jijón y Caamaño, 1936–38). They wore breast and nose ornaments of pure gold or a gold and copper alloy, and necklaces of small figures, beads, small stones, and snails.

Soon after the beginning of the Conquest, the Indians commenced to use wide, long shirts of a very crude weave and hats which were so closely woven that they would hold water. The latter, which the Spaniards called "tacillas de Páez" (Páez bowls), are still in use. The Spanish encomenderos required that the Indians working on their haciendas near Popayán be dressed. This was the origin of the characteristic garment worn today, which combines the old small blanket (manta) with European dress. *Moguex* men wear short linen pants, and a blue flannel sash which covers them to their knees.

7:Hernández de Alba E-5½(no date) 1946 SC15 Paez

Pasto SC 17

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PLATE 188.—**Quillacinga musicians.** *Top:* Musicians and banner carrier at Sibundoy dressed for fiesta. *Bottom:* Musicians dressed in ordinary clothes. (Courtesy Gregorio Hernández de Alba.)

7:Hernández de Alba E-5,4(no date) 1946 SC15 Paez SC15
Moguex

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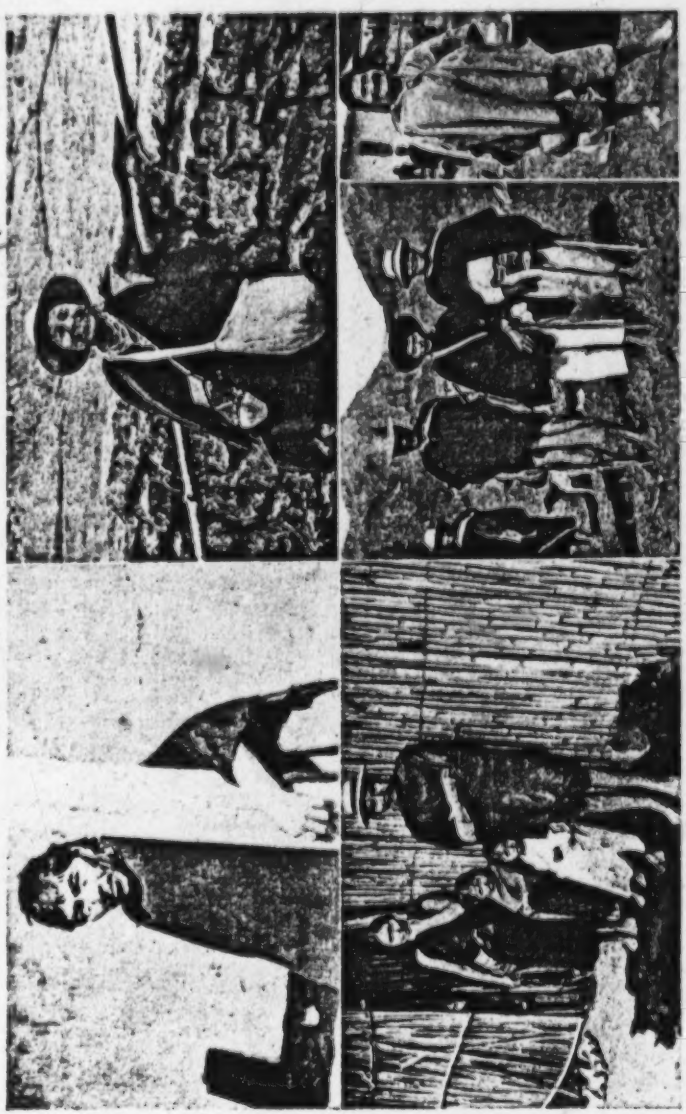

PLATE 192.—Páez types. *Top (left)*: Páez man, Tierradentro. *Top (right)*: Woman with necklace and bags woven of wool and bast fibers, Calderas, Tierradentro. *Bottom (left)*: Indians, Calderas, Tierradentro. *Bottom (center)*: Indians, Calderas, Tierradentro. *Bottom (right)*: Man at Inzá, Tierradentro. (Courtesy Gregorio Hernández de Alba.)

[p. 942 - H)